FATHER ROGER-THOMAS CALMEL:
THE VISIBILITY OF THE CHURCH

AN APPARENT CHURCH

Since Paul VI there is no longer one Church, but two.

Obey the Church, obey Rome, the hierarchs and the silent ones shout at us (an allusion to the Silences of the Church movement, launched by Pierre Debray, who wanted to unite conservative Catholics… in perfect obedience to the Pope!).

They can shout and expectorate their lungs until they become ill, they no longer impress us, because now we know that there are two Romes, as there are two Churches.

Obey Rome, obey the Church, we desire nothing more than that; we are sure of doing nothing more than that.

However, precisely, Rome, the only Rome, the Rome that is still in Rome, is that of the two hundred and sixty-two pontiffs, and which does not contradict the Rome before Paul VI and before “The” council.

The Church, the only Church, is the one that does not oppose a modern Mass to that of fifteen centuries of Mass; that does not hypocritically replace the Catechism of Trent with the “Dutch catechism”; that transmits the Holy Scripture in its entirety, instead of manipulating it; that keeps intact what still remains of the contemplative or active religious life, instead of disintegrating and dissolving it in the name of obedience.

We obey the one true Church.

We do not obey a modernist church, an apparent church, which is irremediably coupled to the gears of a world with which it intends to wed itself.

This pseudo-Church may well be intent on enslaving the one true Church, let us not deceive ourselves.

We are not of the Rome that is no longer in Rome;

we are not of the apparent and multifaceted Church.

We are of the eternal Church, of eternal Rome.

This is the soul of our resistance.

We must have the courage to see the reality: **through an insensitive process, an apparent church is taking the place of the true Church.**

We know it will not succeed; however, in the end, confusion and corruption can go very far and seduce, if it were possible, even the elect.

It seems to me that it is, above all, through the extension of the apparent church that the growth of apostasy takes place.

How could we have descended to this point and with this speed?

It would seem to me an insufficient explanation to take into account only heterodox theologians, or even the skill and audacity of frenetic innovators.

It was necessary, at the same time, the uninterrupted action of these hidden organisms, which are experts in the formidable art of orchestrating ambiguous (if not frankly heretical) orders, which they impose little by little on the laity and the clergy, and which, without appearing, exert overwhelming pressure on the official authorities.

Therefore, let us take care not to forget the Freemasons of all kinds and their methodical workings, when we seek a sufficient explanation of this apocalyptic novelty of our times: **an apparent church that infiltrates the true Church and tries to supplant it.**

We are talking about infiltration.

It is, in effect, nowadays, a penetration that is barely visible to a superficial glance; barely apparent, insidious, more than an open persecution.

Following the suggestions of Roca and Saint-Yves d'Alveydre, the Freemasons are less concerned with violently combating the Church than with gently subtracting from it, and under prior anesthesia, what constitutes it in itself: **the supernatural life and the hierarchical structure with the papal primacy.**

Texts by Father Calmel (1914-1975), extracted from the magazine Itinéraires, numbers 105-106-190.

Note: Father Calmel died in 1975, during the life of Paul VI; therefore, he did not witness the diabolical refinement of the conciliar church…

When reading these texts, it is necessary to bear in mind that, from those years until now, the situation, both of society and of Rome, far from having improved, has worsened… and greatly!…

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